

Springs, Ark.; and immortalized itself in the celebrated Kishineff petition, which was so promptly forwarded by President Roosevelt to Russia.

The founder was Henry Jones, of New York, Julius Bien, of New York, the great lithographer and scientist, was the president for thirty-three years, and under his auspices the order gained magnificent headway, and in every direction reflected honor and credit upon the general community, as well as upon the organization.

In 1900 Mr. Bien declined to be re-elected, and Leo N. Levi, of New York, who had come from Texas to found a new home, became its president. He was in every sense an ideal officer, and did much to strengthen and elevate the organization. Unfortunately death claimed him within a very short time after his election. The executive committee then selected Simon Wolf, of this city, who served one year, and who at the New Orleans convention declined a re-election, and Adolf Kraus of Chicago, was elected. Mr. Kraus is a man of eminent ability, wonderful resources, and has made a splendid officer.

The European grand lodges are composed of the very best men of their respective communities. Men of great culture and scholarship, in all the professions and walks of life.

The convention to be held here will be composed of about eighty delegates from all parts of the United States, and some from the European grand lodges. They will be accompanied by their wives and daughters. The headquarters will be at the Arlington Hotel. The convention will be in session one week and discuss important questions appertaining not only to the problems that confront the American Jewish citizen in the United States, but also those in other lands.

Men of note and great ability will compose the convention, and it is confidently hoped and trusted that the citizens of Washington will vie with each other to make our compatriots thoroughly at home. The Commissioners of the District invited the convention to come here, and President Taft has consented to receive them officially. There will be banquets, balls and

excursions, and notable orations and addresses.

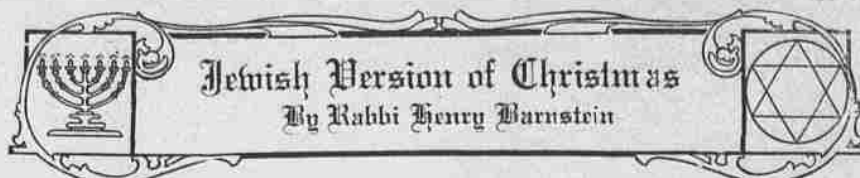
Representative men from Argo Lodge of the Independent Order of B'Nai B'rith and lady members of the Jewish Women's Council and the Ladies' Auxiliary Society have been appointed on committees, as have other prominent citizens of Washington.

The delegates from District Grand Lodge No. 7 to the Constitutional Grand Lodge are:

Nat Strauss, At Large; Jos. Hirsch,

Mississippi; L. B. Hirschman, Florida; Chas. Jacobson, Arkansas; Chas. J. Haase, Emil Nathan, Tennessee; Chas. Rosen, Archibald A. Marx, Louisiana; Henry Cohen, G. A. Levi, B. Wadel, Texas; Jacques Loeb, Lewis E. Mayer, Henry Hanaw, Alabama.

Alternates—Chas. F. Moritz, M. Mohr, E. R. Bernstein, E. Frisch, Jos. S. Loeb, H. Gernsbacher, Leo O. Oberdorfer, Max Samfield, Sam Ullman, Leo Goodman, Arthur L. Kramer, Jos. Beltman, Bertrand Cahn, A. Steeg.



"So Joseph died, being 110 years old and they embalmed him and he was put into a coffin of Egypt."

This text which is the last verse of the Book of Genesis is taken from this week's portion of the Talmud, in which we have an account of the last words and the death of the two patriarchs, Jacob and Joseph.

At first sight it might seem strange to you how I can pick such a very gruesome text, upon which to hang any remarks I may have to make upon Christmas from the Jewish point of view. At first sight it appears that they have absolutely nothing in common, and I need hardly tell you that they have really nothing in common, except that they both hang upon a common connection, that is, the advantage of using non-Jewish things to benefit and to help Jewish things; the advantage of occasionally fructifying Jewish soil with seed drawn from non-Jewish soil.

Our text informs us that the body of Joseph was embalmed. Now embalming is an Egyptian custom, which is closely connected with the heathen religion which was practiced in the Egypt of old, for the Egyptians embalmed their dead because they believed in the future re-union of the body with the soul. This belief we find constantly referred to in the Egyptian book of the dead. Now, in order that the body might be in a better state of preservation when it reached the soul, it was embalmed and

so perfect was the process employed that as you know, mummies are found in wonderful state of preservation in ruins the world over. Now the Jews believe in burying the body and purifying the soul and this Jewish belief is shown in the words "Dust to Dust" and the dust was returned to the earth as it was left by the soul for the God who gave it. In other words the Jewish belief is that the body will be resolved into its constituent elements, and so it is diametrically opposed to the Egyptian belief, yet we read the bodies of Jacob and Joseph were embalmed. We later find that the body of King Asa also underwent a similar process, and in spite of the fact that embalming is a part of the heathen religion, the Bible has nothing to say against it. Their bodies were embalmed because they died in Egypt and wanted to be buried in Palestine and embalming was employed to avoid disease, and so we still embalm bodies in hot countries for reasons of health and sanitary purposes. Now we may apply that practice in the widest possible manner. We must heed the voice of practice, no matter whence it comes. Those wisest in the ethics of the fathers are those who are willing to learn from anyone, and so the Jews have always believed in that process when crosses try us.

Now Christmas time may be a religious celebration; it may celebrate a fact which has no religious significance to the Jew, but yet we must nev-